The Inquirer

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THE MUDDLE

PACIFISM is a way of life. Most pacifists have a philosophy or religion to support them quite apart from their attitude to war. Their pacifism is a result of their way of life, and not their way of life a result of their pacifism. Most of the well known pacifists have been deeply religious men, Gandhi, Dick Shepherd and George Lansbury, for instance.

But not all religious men are pacifists. And if religion is a combination of thought, experience and practice, not all of them accept the pacifist way of life. There are the countless multitudes also without a claim to religion who accept without question the need to go to war under certain circumstances. The dilemma of pacifism, as a social force, is that it can never escape from the fact that in any foreseeable future human society can only tick over by the use of some kind of force, national or international. The Jews and Arabs are not pacifists, neither are the Africans in the Congo.

Conventional Weapons

Unilateralism means disarmament here and now. To suppose otherwise is to suppose a world that does not exist. If Britain abolished all her nuclear weapons and still clung to "conventional" weapons she would be in a state of preparedness for war. The countries with the nuclear weapons need not use them in any conflict with this country, all they need do is to threaten to use them because Britain with her conventional weapons is obviously a possible enemy. Who for instance would feed this country in a nuclear war between Russia and America? There would be mass unemployment and probably mass starvation here. To prevent possible starvation our warships would presumably have to escort food ships, if food could be got. Against whom would the warships have to protect the food ships, from the Russians or the Americans?

If in a possible war between America and Russia in which this country would remain "neutral", nothing could prevent the Americans or the Russians occupying this island if strategy dictated it. Either country need only threaten with the bomb. If either country occupied the island, in pursuit of strategy, nothing whatever could prevent the combatants nuclear bombing each other in this island. War and peace, as the two world wars have shown, are indivisable, either world war or world peace. These are the real alternatives, and any realistic look at the world, in which the overwhelming mass of men are not pacifist in the ultimate pacifist sense, shows that ultimate pacifism cannot bring world peace in any time that will save the world from calamity.

Persuading Others

Banning the bomb as a means of war means banning it everywhere. The problem is not merely to take the finger off the bomb in this country but to take it off in the other three countries that possess it. The unilateralist argument must therefore rest upon the hope that the other three countries which possess the bomb will be so moved by a moral gesture of this country that under no circumstances will the other three use the bomb or allow it to be manufactured. This argument sounds more persuasive in this country than elsewhere. It is unlikely that America would be moved by a moral gesture after Britain had broken the alliance.

Banning the bomb in the world as it is means international inspection. It means Russians living in this country with certain important rights, and Britons living in Russia with the same rights. If this could be accomplished the world would be nearer to real peace than at any time in this century. The way would then be open for universal disarmament of conventional weapons. It would mean an international revolution in the name of men wishing to live and live decently. And this intention is just as religious as unilateralism.

International Inspection

It is possible that within a few months or so international inspection might be agreed upon—or at least its technical possibility. Britain is represented on the scientific commission sitting in Geneva trying to reach this conclusion. If she disclaimed all interest in the bomb or nuclear development with possible warlike uses her representative would have to leave the commission and perhaps destroy it.

Meanwhile the commission has done more to ban the bomb than any other agency. For two years there have been no nuclear explosions by the countries represented —by agreement. If this small mite of sanity is possible it is right to believe that a wider agreement can be reached, and it is right to believe that under the umbrella of this agreement the great powers could move towards the internationalisation of armed force. Namely, all force controlled by the United Nations. The United Nations could become the most powerful force in the world.

Bargaining Power

The alternatives before this country is either complete

pacifism with passive resistance to an "enemy", or a relative position of armed strength with which to bargain with others. It is unlikely that every man who voted for unilateralism in the recent Scarborough debates (how many did in fact so vote? How many of Mr. Cousins' million?) are pacifist. That is the muddle. There is no half-way house between complete pacifism and a kind of conventional armed strength. Pacifism is a total way of life, only a few accept it, the many reject it.

In the world as it is peace can only be constructed by international agreement. That necessarily is a long and hard job. But whilst the statesmen of the world are working at it, with all the peoples of the world longing that they shall succeed, there is every right to hope. In the long run there is only one security against the bomb, the faith that mankind will not destroy itself.

UNIVERSALISM IN RELIGION

WHAT IS ITS GOAL?

By Arthur Peacock

I WROTE lately concerning the dangers of "hodge podge ecclectism". I return to the subject because it seems to me that it is important and because of the announcement that the IARF proposes in Switzerland next year to follow up the last Congress theme and to discuss "The Unity of Mankind in Eastern and Western View".

Dr. H. Faber has lately commented, when reporting on a visit to an inter-faith conference at Manila, that "We are only at the very beginning of the real meeting of the great religions. We have lived so much apart, due to distances in space and also in spirit, not to mention distances caused by political resentment and ignorant pride".

I am sure he is right. Christians and non-Christians have a great deal to learn about one another. I remember at one inter-faith conference in America inquiring prior to the opening proceedings what it was proposed to serve for lunch. The organiser told me I had no need to worry. The matter had been thought out carefully. Clam salad was to be served. He looked at me with astonishment when I said that neither Hindu, Buddhist, Jew nor Muslim would eat shell fish. Jew and Muslim would not because of scriptural injunction; the others because they were vegetarians. The organiser was further disturbed when I explained that no Buddhist monk ate after noon. A small point perhaps but it is indicative of the danger of a little learning.

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Evidence of our small measure of understanding is shown again in the recently published IARF volume of the proceedings of the Chicago congress (Lindsey Press, 16s.). Early on in this volume the word "Mohammedanism" appears. Surely by now we ought all to know that this is a word wholly repugnant to those who find their spiritual inspiration within the Koran. Their faith is Islam and those who strive to follow it are Muslims. Use of the word "Mohammedanism" suggests that Mohammed was the founder of a faith and that those who accept it are his followers. Some orthodox Christians may like to state the position in this way. The Muslim does not and our concern should be to discover what Islam means to those who follow it.

Sir Zafrulla Khan's informative address on Islam at Chicago is reprinted in full in this IARF volume. Much that he said came as a real surprise to many of his listeners. A common reaction was—"Oh, he is not a Liberal". In the sense that we have come to use this word in the religious field this is true. It needs to be borne in mind that no matter to what community a Muslim may belong all accept the infallibility of their sacred scripture. They have nothing comparable to our Biblical criticism. The liberal approach to the Bible is seen by us as a factor deepening its value to modern man. The Muslim sees it very differently. The fact that we accept some passages and reject others, suggest that there have been interpolations and errors in copying and translation, means that the Bible cannot be God's word. The latter is only in The Koran which is the only scripture to remain unchanged through centuries of time.

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It would not be difficult to cite other points of this kind but my major concern is to plead that between now and the next IARF congress those intending to be present do their best to gain a deeper understanding of other religions and to think out more explicitly the nature of the Liberal Christian approach to them.

There is a fast growing body of literature on the subject. One book that merits study is Dr. E. L. Allen's "Christianity among the Religions" (Allen and Unwin, 16s.). Dr. Allen has been a contributor to these pages. He has lived in the Far and Near East and served as a missionary. His knowledge of non-Christian religions is extensive; his approach towards them sympathetic. His concern is to bring about open conversion between them.

One of the great values of Dr. Allen's book is the background information provided concerning the gradual awakening of the West to the spiritual qualities of Asian religions. His account of the report of early Jesuit missionaries to China and arguments that went on in the Catholic fold will be new to many while his summary of what such men as Herder, Schopenhauer, Troeltsch, Grousset and others have written about non-Christian religions and the Christian angle on them is valuable because of its objectivity and clarity.

We are reminded that Troeltsch saw that it was impossible to regard non-Christian religions as mere headstanders of the Church and that he raised the question "how we, as Christians, are to regard them and how, in the light of what we know of them, are we to regard our own faith"?

The changed religious situation in the modern world where geography no longer conditions the influence of any one religion, makes this question more urgent than ever. It is interesting to observe the radical change in approach revealed by some Orthodox Christian scholars. Kenneth Cragg's recent studies of Islam and George Appleton's book on Buddhism are indicative of this new trend. Dr. Allen's concern is to encourage the same and to achieve "increased communication in truth and love between representatives of the great religions".

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There must, he says, be argument at a rational level. "The believer must achieve sufficient detachment to enable him to speak of his faith as something he observes and describes, yet not be so detached that the description ceases to convey what his faith means to him. The Christian will explain why a faith rooted in history seems more adequate to him than one which appeals to general ideas, and the Hindu will reply. The Buddhist will state his objections to a belief in a Personal God and a permanent self and the Christian will defend his position against his criticism."

The author's hope is that such a dialogue may help Christians to learn from "the religions of the East their patience and tolerance that put to shame our lack of charity at the point where we profess it most".

Writing of the Christian attitude to Buddhism Dr. Allen makes this significant comment. "Here is something that I salute with profound respect, though I can never make it my own. Though not turned towards me, it may yet be the countenance of God. I cannot say "Yes" nor can I say "No". I say rather "How are the depths in the wisdom of God that must be further explored".

I would urge that this process of explanation needs to be made not only by Christians to others but also by Jews, Hindus, Muslims, Buddhists to Christianity. To work for this should be a distinctive mission of our movement at this time and the first step towards it needs to be an informed opinion within our own ranks. In this matter a vague universalism among liberals can be as dangerous as dogmatic papalism among the Orthodox.

A LAYMAN'S DIARY

September 13. It is a commonplace that the only people who never see the sights of London are Londoners themselves. When we moved from Manchester to London about six years ago, we vowed that, if we could, we would remain provincials in spirit; so many dwellers in the capital seem to have silently resolved that they will endure all the drawbacks of living there—fog, expense, rush-hour transport, suburban uniformity—without gaining any of the benefits and excitements that go with them.

These sententious remarks have been provoked by the fact that this week I am having a "holiday at home", and today I have enjoyed visiting two of Greater London's finest eighteenth-century houses, Chiswick House, Chiswick, and Syon House, Isleworth. Both are a little off the beaten track, but well worth hunting for. They can quite easily be reached by tube and bus, with the aid of the best sixpennyworth in London—the little booklet *How to Get There*, which is published every spring by London Transport (55 Broadway, S.W.1), and lists about 400 places to see in the London area, with detailed hours of opening, and public transport routes, for every single one.

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Chiswick House, built by Lord Burlington in 1727, is a little gem of Palladian classical symmetry, set in charming formal gardens. It was allowed to get into a bad state during the war, but it has now been wonderfully restored by the Ministry of Works. The 55 bus from Turnham Green Underground is more reliable than the 71 from Hammersmith. I had to wait 30 minutes for a 71 after the visit, but during this vigil I got into conversation (still a provincial at heart—Londoners don't converse at bus stops) with the one other changing passenger, and he turned out to be the Ministry architect in charge of the restoration. He was an enthusiast, and his face lit up as he described the adventure it had been to track down the original plans and drawings, and the thrill of seeing the house reappearing in its old glory at last.

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Syon House is still lived in (by the Duke of Northumberland). It is known to many people simply as a view from Kew Gardens, topped by a giant lead statue of the lion of the Percies. The main entrance can easily be reached along London Road, Brentford, by trolley-bus from Hammersmith (657, 667) or by Green Line coach (701, 702). Today I came to it more deviously, from Isleworth, which gives a more "Romantick" approach. You give your half-crown to an old hermit in a wooden hut, he points forbiddingly to an overgrown footpath, you wander doubtfully along it, and then, suddenly, the whole great mansion looms out of the wood, dominating the river front (and dominated itself by the same great leaden lion above the front facade). The house is Tudor, but the rooms inside were designed by Robert Adam in 1761, and even now they are almost as he left them, yet still "alive", as the house is not an ancient monument, but a home.

Syon, by the way, is open only from Easter to October 31st; Chiswick is open all year.

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September 14. Jamie and I went along to the White City to see the Olympic athletes of the U.S.A. compete against those of the Commonwealth (and win by 14 events to 3). We had seen the Rome Olympics from our armchairs, but we felt that we should not miss this unique chance of seeing so many of the leading performers in the flesh. There is always the danger that one will slide into the attitude expressed in the lines which Stephen Potter wrote a few years ago for one of his delightful "Schmoppidon" advertisements:—

> I should like to look at a bird sitting on a tree in my garden;
>
> But first I must get someone to make a film of a bird sitting on a tree in my garden,
>
> And he must transmit the film to me through my television set,
>
> And then I shall *really* have seen a bird sitting on a tree in my garden.

We arrived home at half past ten, drowsy, soaking and self-righteous. Millions of people no doubt thought they had seen the meeting on their little screens, but we and 40,000 others had known the reality: Herb Elliott striding away with deceptive ease to do a four-minute mile, the American shot-putters tossing the weight about like a cricket ball, and finally, in the pouring rain—too late for TV—John Thomas, in the high jump, clearing 7 feet, a height never before achieved by anyone on English soil.

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September 16. The "Parents' Circle" which Mrs. Kathleen Arciszwski describes in her letter in this week's *Inquirer* sounds a splendid idea. Although Mrs. Arciszwski has originated it through the National Unitarian Fellowship (the address of the Fellowship, by the way, is always to be found below "York" in *The Calendar of the Churches*), membership of the Circle is not restricted to N.U.F. members, nor is it intended only for parents who live in isolation. Parents who are able to attend church will be welcome to join, too. I am an inveterate reader of parents' columns in newspapers and magazines, and very valuable they often are; but a friendly pooling of ideas by Unitarian parents not only should benefit the members of the groups concerned, but also might well crystallise some views and insights of real interest and value for our movement as a whole. I do hope Mrs. Arciszwski is going to be flooded out with applications to join the Parents' Circle. (If you have lost that *Inquirer*, her address is Bourne End House, Wootton, Bedford.)

OLD AGE AND THE PEARL OF GREAT PRICE

Marie B. Byles

THREE pictures rise to mind. The first from an article in the *Inquirer* is of old people in England whose pleasure in food and other things of this world does not diminish with their incomes and a plea that we should extend greater help to them. The second is of an old people's home near Sydney which serves excellent food and provides wall-to-wall carpets, T.V. and all the other things that moth and rust corrupt and which thieves break through and steal, and everything for the price of the old-age pension. The third is of a meditation centre in Burma where there were about twelve permanent residents nearly all over sixty years, who had not been put on the shelf of discarded human rubbish to be helped by those of kindly disposition and neglected by the rest, not so discarded because their interest in food and the pleasures of this world had in fact diminished, sacrificed for the pearl of great price: and having found this they were able to form the background and help for those still working in the world who genuinely sought to find it, also.

Heaven forbid that I should discourage the kindly people who help the aged—indeed support for homes for the aged is my own favourite charitable benefaction. But what I submit is that we should look away for a little while from food and the earth-corruptible things of this world and consider instead the words of Christ as to what the Kingdom of Heaven consisted of and try to apply his teaching in everyday living. For in our materially-minded Christian civilisation even the most genuine disciple of Christ can seldom see beyond the need to supply earthly goods, regardless of the Master's assertion that these would follow automatically if people sought for the Kingdom of God which is within the heart.

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This Buddhist meditation centre was the living example of the peace and joy that come when people cease wanting to satisfy the pleasures of the senses, and have reduced their standard of living accordingly. Its eighty odd bamboo cottages and huts

were devoid of furniture, except bamboo mats, and as you took your shoes off when you went in, little work was involved in keeping them clean. There were only two meals a day, and first consisted of rice-gruel and unmilked, unsugared tea. There was no entertainment, no shows, no music, very little talk, and almost no books, for the intellect is only the sixth sense, and not through the intellect can you find the pearl of great price nor the peace that passes understanding—that is why people who hold illogical beliefs may find these things just as well as Unitarians and Buddhists who think their beliefs are logical!

The permanent residents provided the right atmosphere for those who came to the Centre only on Sabbaths (the moon's quarters) or Sundays or during shorter or longer periods when they had holidays especially during Lent when they sometimes came for three months. The permanent meditators also assisted the Instructor at the second initiation ceremony when the novices meditated for four hours in his presence. In other words these older people who had found the pearl of great price helped those who were still seeking it, not by *doing*, but by *being*, by being and living in the perfect peace, loving-kindness and concord that springs from having found there is something more worthwhile than the pleasures the world can provide.

For, though the Kingdom of Heaven may be found within illogical beliefs, it cannot be found within a kingdom of earthly pleasures. The pleasures of this world must one by one be dropped—indeed they drop away of themselves—once we truly turn to finding the pearl of great price, which is the presence of God within the heart. So in fact the pleasure in food and other things of this world *should* diminish with diminishing income, and indeed long before the income diminishes with age.

My plea is, therefore, that we should not aim at cluttering up aged people with the distractions of sensual pleasures at the very time of life when above all others they should be turning away from such things, and that instead we should each consider how we can take the Master's advice and seek for the pearl of great price whatever our age, but especially if we have passed the middle of life at thirty-five or forty. It is only by example that we can lead others to see the worthwhileness of searching for the treasure hid in the field of our hearts, and of sacrificing everything else to find it.

NEWS AND COMMENT

By A. B. Downing

THE hardening of Protestant orthodoxy and credalism is evident in the proposed new doctrinal basis of the World Council of Churches. Its general effect is to add orthodox interpretation of the Holy Scriptures to the already required belief in Jesus as God and Saviour. As usual the implication is that only those who accept the trinitarian view of God can be accepted as Christians. The new emphasis on the Scriptures can be traced to evangelical influences within the World Council.

A distinguished Quaker (Dr. G. H. Boobyer), writing in the Christian World, points out with dignity and force the difficulties which a narrow doctrinal condition of membership imposes on such bodies as the Society of Friends. He speaks of "disappointment and increased misgiving" at the new authoritarian tendency. He rightly asks whether "in the ecumenical Church of the future an adequate place will be assured for free research, honest thought, straightforward speech, the voice of individual conscience and the revelations of God which come by way of personal experience". Such a question is very relevant to ourselves also.

One might suggest that the time is opportune for a dignified statement on the matter to be issued from Essex Hall, using the procedure recently approved by our G.A. Council. On such issues as these Unitarians surely still have the public duty of leadership and constructive protest. Let us hope that the new machinery for making public statements is adequate to the present occasion.

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The influence of religious authoritarianism in the world of publishing has also been underlined by the chairman of the Translators' Association, Mr. Geoffrey Chapman, in a recent letter in the Times Literary Supplement. It transpires that even when a Catholic work by a foreign scholar has been given a *nihil obstat*, intending publishers of an English translation can only be sure of Catholic approval, and hence also (one imagines) a very necessary business market among Catholics, if the selected translator is himself a Catholic. Ignorance of this condition can lead to much frustration among publishers and no doubt also loss of money when a translator, not approved by the Catholic Censor, has already been commissioned. Mr. Chapman warns foreign authors and English publishers that "when selecting a translator for a particular work, his religious affiliation is likely to count for more than his capacity".

Catholic rigidity on many matters is well known and can no doubt be defended by Catholics themselves to their own satisfaction if not to that of others. But the extraordinary lengths to which such rigidity can go is surely a gross offence to people of intelligent sensibility in the middle of the 20th century.

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Unitarians have long accepted the position of being outside the main stream of the Christian tradition in the eyes of others, as long as they are not victimised on account of it. We still, however, have fairly near ecclesiastical neighbours within the broad spectrum of Christian orthodoxy, e.g., the Congregationalists who, like ourselves, have a deep attachment to the local community of believers. We can sympathise with their difficulties when attempts are felt to be necessary to draw up statements of Congregational belief. A Draft Short Confession of Faith has recently been issued from Memorial Hall, the work of a Commission of the Congregational Union. It does not yet seem to have made much impact upon local congregations and where it has already been respectfully studied, objections and criticisms are likely to be legion if a preliminary report, published in the Christian World from an individual church, gives any sign of which way the wind is likely to blow.

We ourselves have had many statements of Unitarian faith. Another is shortly to be published by the Lindsey Press, largely inspired by our President, Mr. A. L. Blake. It will deserve study by all associated with our churches. May one make the point that the search for a positive statement of faith commanding widespread assent is one to be encouraged rather than criticised? To pursue spiritual and intellectual agreement is not to be false to our tradition.

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In connexion with the Tercentenary of the Royal Society a new series called "British Men of Science" is to be published by Nelson. One of the books is to be on Joseph Priestley. It will be interesting to know what the author, Dr. F. W. Gibbs, makes of the other aspects of Priestley's fascinating life besides the scientific one, for Priestley's science and Unitarianism very much went together. It will, incidentally, be illuminating to learn what use the author, himself a leading scientist, has made of Unitarian sources and scholarship in the composition of the new biography, which will be suitable for the general public.

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It is announced that, by special request of the Publications Committee of the G.A., Dr. F. T. Wood of Sheffield is preparing a new Manual of Church Membership to replace the former edition. Its advent will certainly be welcomed by all ministers and those in charge of young people in our churches. Indeed it is likely to be found most helpful by ordinary Unitarians. The new Manual, it is hoped, will be available by next summer.

A Tribute from the U.S.A.

SIR: Thank you for your reminder of the need to renew our subscription to our favourite Unitarian magazine. This little paper is circulated among our friends in the Norfolk Unitarian Church and we are all glad to get the English point of view. The paper's carefully thought through editorials and the fine articles by the English Unitarian ministers make the *Inquirer* a unique and inspiring magazine.

Norfolk, Virginia, U.S.A. YOURS, (Mrs.) GERTRUDE C. HOLMES.

IT OCCURRED TO ME

By Muriel Hilton

JUST over six months ago I was invited by the Governor of H.M. Prison at Maidstone to visit a man in his charge, a man who through his reading there had asked to have his religious denomination changed from "C. of E." to "Unitarian." I found on my first visit that he had been reading the books of Kenneth Walker, Aldous Huxley's "The Perennial Philosophy" and then the article in the Sunday paper on "The Church that Agrees to Differ" had come his way.

I have enjoyed some of the most stimulating conversations that I ever remember with this young man and have come to like him. A member of our committee at the Maidstone church who has made prison visiting his "second job" has visited him every week and taken a great interest in him. He has been released now, but on my last visit, the chief officer—a kindly Scot—very kindly took me on a comprehensive tour of the prison. I was deeply impressed with all that these enlightened people are doing, endeavouring "to restore a man's self-respect" as the officer put it. The library was of exceptional interest with its painted panels of famous people representing the arts. It is modern in its conception, light and colourful, containing a variety of books. There are three chapels, again, colourful and appealing; in fact there was every evidence of caring. One of the most interesting features—a new one—is a "silence" room where the men can go for quiet reading and writing and for which they have to apply for tickets from the Governor. Many classes are held in the evenings, but the response is disappointing, only a comparatively small number availing themselves of the opportunities. Those who have read "Teach Them to Live" by Frances Banks who worked at Maidstone Prison will have some idea of the extent of the tutorial classes. The disappointments must be many to those who give their lives to prison work, disappointing and depressing, but as the chief officer said, they must always work in the hope that some will benefit by their progressive and humane attitude.

Christopher Mayhew in his recent T.V. programme on crime has made many come to the conclusion that neither punishment nor kindness to the prisoner is the answer to this difficult problem, and yet surely to be treated humanely must bring some response from some of the men, for there are many types "inside".

Perhaps of all the many things I saw that afternoon, the most moving was a small room stacked with crafts which the men had made and for which they will "pay at the gate" when leaving. Here were beautifully made toys, musical boxes lovingly inscribed with individually selected tunes, wood carvings and ornaments of all descriptions for the family and home.

It was after, when at the Maidstone church in the evening that the full impact of the experience was felt. The darkness, the sadness, the struggle of so many human lives swept over me like a flood, and then, like candles in the darkness, the realisation of the hope and faith, the caring of those who give so much of their lives to lifting the burden.

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The most deeply moving novel I have read for a long time is "The Humbler Creation" by Pamela Hansford Johnson. The setting is in a shabbier part of Kensington, the characters mainly connected with an Anglican church. The vicar, an altogether admirable person has an unfortunate marriage; his household gives him no privacy and he is beset by their problems as well as those of his parishioners. Without his seeking he finds himself in love with a woman who responds to him. The conflict of loyalties and conscience is compassionately understood, and the problems arising, the inevitable scandal as it touches so many characters makes the book extraordinarily gripping. I had great difficulty in putting it down. All the characters, the major ones and the less important are so intensely real that one lived with them for days after, their problems and sufferings haunting the imagination. There is a sentence at the end of the book when the vicar is alone in his study after making a certain decision which is worth recalling:—

"The silence was like singing; it was that absolute of silence which is never empty, never without sound."

STRAND UNITARIAN CHURCH

Opening by Sir Adrian Boult

The beautifully appointed Martineau Hall in the Essex Hall building near the Strand, in the heart of London was filled with worshippers for the Opening Service of the Strand Unitarian Church on October 2nd. The service was preceded by a meeting regarding organisation attended by the Church's first President, Sir Adrian Boult, the famous conductor. A rota of Stewards was arranged, and the Dowager Countess of Mayo undertook to act as Flower Secretary. Lady Mayo, who has no former connection with Unitarianism, was one of the first to pledge her regular attendance.

Considerable press publicity had been given to this occasion, and the birth of the new Church had been mentioned on the B.B.C. radio two days before. Among well-known Unitarians present were Mrs. S. Martineau, the first President of the General Assembly, and our beloved nonagenarian. Friends were present from the U.S.A., India and New Zealand.

After the opening Devotions, Sir Adrian Boult welcomed the visitors, and expressed the hope that many would find strength and inspiration through the years by their adherence to this new Church. He recalled that to our denomination this was holy ground, for on this site was founded the first Unitarian Church in London by the Rev. Theophilus Lindsey, M.A., in 1774.

A tribute to the pioneers was then read by Mr. Graham Treacher, referred to by Sir Adrian as "my fellow musician" (he recently made his début at the Proms in the Royal Albert Hall at the age of twenty-seven).

Dr. Jeremy Goring spoke of the historic Free Church conception of a Church, which, though usually held in a plain building, was a fellowship of like-minded people. Doctrines were important, but ultimately it was *people* who really mattered. His fellow minister, the Rev. Robert Tayler, developed the same theme, as he spoke of the personal element in religion and its practical value for physical, mental and spiritual health in these days of stress and strain.

A number of visitors signed the "Contact Forms" at the end of the Service. It is realised that the first congregation had been increased by the attendance of well-wishing friends from other Churches. Nevertheless a nucleus of members of the regular congregation has been secured. Hard work will be needed and put in. We can confidently expect this new Church to provide a much-needed strengthening of our liberal witness in the Metropolis.

Correspondence

Letters should be addressed to the Editor, "The Inquirer" 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Nuclear Disarmament

Sir: The Labour Party conference at Scarborough has basically exposed the fundamental political character of the Campaign for Nuclear Disarmament. It has also demonstrated the fact too, that morally, collective or multilateral disarmament is equally desirable as unilateralism, as a method to adopt, if it continues to prevent the waging of war. Unfortunately too has been exposed the deep gulf, unbridgeable at the moment, between the two viewpoints, with the resultant human disunity, tensions and discord. The grim warning to the Unitarian Movement in this matter is salutary. We cannot afford to split over politics but unite on the principle of disarmament for peace. Let us respect the sincerity and integrity of one another's convictions and do not seek to proselytise politics within our Churches, nor as religious communities allow the taint of political bias to narrow the basis of our membership, or dim the worship and fellowship of our services.

The realistic rightful place for Unitarians to take individual action in the field of politics, according to individual conscience is outside the Churches, not within.

Grange-over-Sands. Yours, Norman Fieldhouse.

Sir: At the General Assembly in May a resolution was passed in which the G.A. called "on H.M. Government to renounce the manufacture, use or threatened use of 'Weapons of mass destruction'." Through your columns I should like to remind all who support this resolution of the action that is still available to us.

If you have not already done so you may personally write to your M.P., c/o The House of Commons, London, S.W.1; the Prime Minister at 10 Downing Street, London, S.W.1; the Foreign Secretary at the Foreign Office, London, S.W.1, and the Leader of the Opposition, telling them how strongly you feel about nuclear weapons. You may urge other sympathisers to take similar action.

You can write to your local newspaper and the national press; you can raise the issue in your church and District Association Meeting, UYPL branch, Women's or Men's League and try to pass resolutions. You can support financially the permanent national Campaign for Nuclear Disarmament, 2, Carthusian Street, London, E.C.1, circulate its literature and support its local meetings and demonstrations. Within the denomination you can help the work of the Unitarian Peace Fellowship, Secretary: Rev. Elspeth Vallance, 52, Hasland Road, Chesterfield, Derbyshire, which strives to keep the issues before all Unitarians.

Only with constant effort and concern on all our part can we hope to release the tension and fear which constantly forces the nations to the brink of nuclear war and the devastation that will follow.

Buxton. Yours, Donald Dunkley.

Professor F. J. M. Stratton

Sir: The passing of Professor F. J. M. Stratton has left the poorer not only the world of science, but also, as has already been so feelingly said, that of our Unitarian community, to which his services were so great and diverse.

Mention has been made of his chairmanship of the Hibbert Trust, but so far none has been made to the fact he served for some years in the same capacity in respect of the Hibbert Houses Committee also. While he served he was so much more than merely chairman. He was a pervasive influence that gave life, cohesion and direction to the whole.

As Director Hibbert Houses Middle East, it was my lot, naturally, to be in constant communication with him. Though he did not type his letters, and so, I imagine, had no copy of anything he had written, he never seemed to forget what he had said in any previous letter. His memory, like his eyesight, was unbelievably clear even in his advanced years. And his quick grasp and penetrative understanding of our problems in the field made my work very much easier than it would otherwise have been.

Nor was his interest merely from afar, or academic. In February, 1959, at an age when most men rightly feel that they can claim to sit back, he made the journey by air to Cyprus, and took into his purview, and most helpfully, not only our Hibbert Houses' picture, but also that of the other religiously inspired Service Welfare organisations, of our type, but of different creeds, then operating in the Island.

Which brings me to a final point. He was the representative of Hibbert Houses on the London Council of Voluntary Welfare Work, which co-ordinates not only the particular member organisations at work in Cyprus, but that also of all the religiously inspired Welfare organisations at work with the Forces in every part of the world. It is through this Council that our Unitarian organisation takes its place as an official organisation alongside some nine other organisations, Catholic, Anglican, Church of Scotland, Salvationist and so on, all of which work as a concerted whole for Service men and women.

Hence his visits to the Y.M.C.A., Y.W.C.A. and so on, while he was in Cyprus. His membership of the Council was deeply valued, not only by us, but also by his fellow-members of every creed. A representative of the Council was present at what he described as "a most impressive service" on the occasion of the funeral at the Cambridge Memorial Church.

So he has gone from us. We thank God for him. In Hibbert Houses we shall seek to continue in his spirit of humble strength to serve God and man as we have tried to in the past. But Hibbert Houses have to confess that they have lost in his going a powerful supporter, and I, among many others, an inspiration and a friend.

Hibbert Houses, Nicosia Yours, G. J. Spurham.

Confusion

Sir: We were interested in reading in a recent copy of the *Inquirer* a news item about Rev. Stephen H. Fritchman, Minister of the First Unitarian Church of Los Angeles, being a delegate of the Unitarian Fellowship for Social Justice to the Sixth Japanese Conference Against Atomic and Hydrogen Bombs in Tokyo, which Conference has not been endorsed by this Fellowship.

Would you please make it clear that Mr. Fritchman was a delegate from the local Los Angeles Chapter of the Unitarian Fellowship for Social Justice, and not a delegate from the national Unitarian Fellowship for Social Justice.

We find in the United States, as I am sure you find in England, that there is often confusion between the action taken by local groups and the national organisation. Thank you very much for printing this letter.

Unitarian Fellowship for Social Justice, Washington, D.C. Sincerely, Muriel A. Davies

Invitation

Sir: On behalf of all our Liverpool Ministers, I would extend a welcome to any students coming to Liverpool this year.

There are youth groups at Ancient Chapel, Gateacre, Ullet Road and Mill Street, and each of our chapels would offer a welcome to service.

Any student would also be welcome to call at 24 Buckingham Avenue, any Saturday or Sunday evening, where there is usually some congenial company.

Liverpool Yours, J. Keir Murren.

News Review

Farewell to the Rev. J. P. Chalk

On Sunday morning, September 25th, the Rev. J. P. Chalk conducted his Farewell Service to the Croydon congregation. This was also a farewell to the Ministry, as he has now retired after 45 years of very active service.

On the following evening, Monday, September 26th, members and friends of the Croydon Unitarian and Free Christian Church held a Farewell Gathering to express our sincere and grateful thanks to the Rev. and Mrs. Chalk for all they have done for us during their 11 years in Croydon. In particular we are grateful for their wise counsel during the difficult and lengthy period of rebuilding and moving into the new Church premises in Friends Road.

The Rev. J. Kirby (Secretary of G.A.), Mrs. W. Long (President of L.D.P.A.) and Mrs. G. Short (President of London District W.L.), added their tributes to those of past and present Church Officers.

A presentation was made of the car, bought 4 years ago for the use of Mr. Chalk, hoping that this will prove useful in the quiet Sussex village to which Mr. and Mrs. Chalk have now moved.

The U.Y.P.L. held their own Farewell Evening earlier and presented a record player and long-playing record.

The W.L. presented Mrs. Chalk, their President, with a weekend case at their meeting on September 13th.

The good wishes of all go with Mr. and Mrs. Chalk in their retirement. May it be both long and very happy.

Farewell to the Rev. S. P. Whitehouse

Dobcroft.—Yet another chapter in the long history of Old Chapel, Dobcroft was completed recently on September 24th and 25th, when Rev. S. P. Whitehouse, M.A., B.Litt., concluded his ministry of a little more than 21 years. Many were the tributes paid to him at the social gathering on September 24th by the guest speakers, Rev. D. Smith of Albion Congregational Church, Ashton; Rev. J. H. Smith of Gee Cross, Hyde; Mr. F. Kenworthy, Principal, Unitarian College, Manchester; Mr. G. R. Swindells, Sunday School Secretary, who presided; Mr. N. R. Stephens on behalf of the Sunday School, and Mr. J. S. Miller, Chapel Warden, who made the presentation. It was recalled that Mr. Whitehouse's first duty as Minister of the Old Chapel was the commencement of war in September, 1939. Since then his services to members of the Chapel and School, to the Unitarian Movement he loves so well, and to the community in which he lived have always been of a quality in keeping with his exceptional intellectual abilities, and overflowing like the cruse of oil. The value of his services will be ever more fully appreciated as time goes on. Even from a material point of view something of his work for Old Chapel can be gauged from the fact that he was the one person mainly instrumental in negotiating a rent for the School building after the passing of the Butler Education Act. As a result the School has benefited, so far, to the extent of £5,000.

The social gathering on September 24th, when Mr. Whitehouse was presented with an eight-day clock, a book, in which were inscribed

(continued on page 732)

THE CALENDAR OF THE CHURCHES

SUNDAY, OCTOBER 16th, 1960

ABERDEEN, Unitarian Church, Huntly Street, 11 and 6, Rev. W. B. TAYLOR
ABERYSTWYTH, New Street Meeting House, 11, Rev. J. H. OSWALD DAVIES
ANDOVER, Unitarian Church, Knightcote Road, 11.15, Rev. R. GILL
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. F. R. GODFREY
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. S. SPENCER
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. ARMOUR
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. MCLACHLAN
BIDDLE GREEN (nr. Sunninghill), Unitarian Church, 11, Rev. R. H. BAKER
BILLINGHURST, Free Church, High Street, 11, Mr. C. S. DEACON
BIRKENHEAD, Unitarian Church, Clive Road, 6.30 (October 23), Rev. MAURICE LONSDALE
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Wycombe Road, Church and Home Street Mission, Small Heath, 6, Miss A. HOWITT
BLACKBURN, North Street, Dickens Road, 10.45 and 6.30, Mr. E. A. WEST
BLACKBURN, South Shore, Lytham Road, 11 and 6.30, Mr. Frazer Lewis
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. H. STEPHENSON
BOLTON, Derby Church, Deane Road, 10.30 and 6.30, Rev. A. J. LORD
BOLTON, Wellington Street and Halliwell Road, 6.30, Rev. KENNETH WRIGHT
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
BOURNEMOUTH, Unitarian Church, King Hill Road, 11, Rev. R. F. WHITEHORN
BRADFORD, Broadway Avenue, 3.15, Supply
BRADFORD, Forster Hall Square, 10.45 and 6.30, Rev. Frazer A. BRIERLEY
BRIDGWATER, Christ Church, Dampier Street, 3, Sunday School, 6.30, Rev. Wm. MILLER
BRIGHOUSE, Unitarian Chapel, 11, Rev. G. RAYMOND JONES
BRISTOL, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BAXTER
BRISTOL, Oakfield Road, 11, Rev. A. H. BAXTER, Mr. R. L. NICHOLSON
BURY, Bank Street, 11, Rev. F. M. RYDE
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 6.30, Rev. T. J. JONES
CHESTER, The Church of the Great Consolation, Hammond Hill, 3, Mrs. IRVIN HUGHES
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30 Rev. JOHN H. QUEST
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Rev. E. H. SHAW, 6.30, Miss E. HARWOOD
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. A. W. VALLANCE
CHICHESTER, Church, Atherton, 10.45 and 6.30, Rev. KENNETH TURNER
CONGLETON, Great Meeting House, Hightknell Road, 11 and 6.30, Rev. E. H. MORRIS
CROYDON, Free Christian Church, Heath Street, 6.30, Supply
CROYDON, Unitarian Church, Havelock Street, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Friends Road, 11, Mr. J. NICHOLSON, 6.30, Rev. R. E. GOODHEAD
DENTON, Wilton Street Chapel, 11, Mrs. N. SELLERS, 6.30, Student
DERBY, Peter Gate Unitarian Chapel, 6.30, Supply
DITCHLING, Old Meeting House, 10.45, Mr. L. EATON
DONCASTER, Free Church, Hall Gate, 11 and 6.30, Rev. ALEC L. FRIPPP
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Mrs. MURIEL HEATON
DUBLIN, Strahan's Green, West, 11.30 and 7.30, Rev. E. SAVILL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. NORMAN KINGDON
DUNFERMLINE, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. F. W. BARR
DURHAM, Unitarian Church, 53, Coronation Road, 11, Mr. J. STATON
EASTBOURNE, St. Mark's Church, Castle Terrace, 11 and 7, Rev. F. KNIGHTSBRIDGE
EDINBURGH, George's Chapel, South Street, 6.30, Rev. Dr. F. H. MELLO-ELLIOTT
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HENRY SMITH
GLASGOW, St. Vincent Street Unitarian Church, 11, Rev. ERNEST PETTIGREW
GLOSSOP, Wesley Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. CORDELL
GLOUCESTER, Barton Street, 3, Rev. JOHN M. QUEST
GOSPORT, Meeting House Chapel (Privett), 6.30, Rev. G. MARIS BRAMLEY
GUILDFORD, Ward Street Church, 11, Miss E. M. BEVERIDGE
HALE CHURCH, Hale Barns, 10.45 and 6.30, Rev. G. J. PRICE
HALIFAX, Northgate End, 6.30, Rev. FRANK WALKER
HARTLEPOOL, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENNISON HILTON
HASLINGDEN, Grane Meeting, Holme Lane, 11 and 6, Rev. E. A. DAVIES
HASLINGDEN, Worsthorne Road, 11, Rev. J. MARTIN HALL
HASLINGDEN, Providence Street, 11, Rev. FRANK WALKER
HULL, Unitarian Church, Park Street, 11, Rev. ERNEST PEARS
KENDAL, Market Place, Unitarian Chapel, 6.30, Student
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. DUDLEY W. HILL
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. ALBERT SMITH
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. R. L. GOLLAND
LEICESTER, Northampton Road, 11, Junior Church, 6.30, Mr. C. V. WALLEY
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. A. E. DYMOND
LEWES, Westgate Chapel, 11 and 6.30, Rev. Basil Viney
LIVERPOOL, High Street, Unitarian Chapel, 6.30, Rev. H. W. ATHERTON
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. Dr. F. H. TUDHALL
LIVERPOOL, Renshi Free Church, 11, Rev. C. A. PEERS
LIVERPOOL, Renshi Mission, Hill Street, 6.30, Rev. J. Ken Mummery
LIVERPOOL, Gateacre Chapel, 11, Rev. S. E. BRYAN, 6.30, Mr. F. FITZPATRICK
LIVERPOOL, Stanley Road, Bootle, 3, Sunday School, 6.30, Rev. C. A. PEERS
LIVERPOOL, Upper Street, 6.30, Rev. S. E. BRYAN
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. Basil Viney
LONDON, Hall Street, Edgware Road, 6, Rev. Mrs. A. LEWIS
LONDON, Hackbridge Mission and Stansfield Street Chapel, 6.30, Rev. W. M. LEWIS
LONDON, Hackney, Mare Street, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. GRAHAM SWEET
LONDON, Forest Gate, Upton Lane, 11, Rev. T. M. DIXSON
LONDON, Golders Green, Hoop Lane, 11, Miss M. E. GEARY, 6.30, Rev. DUDLEY RICHARDS
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 11 (Family Service) Rev. R. E. GOODHEAD
LONDON, Hampstead, Rosslyn Hill, 11, Rev. RAMSEY TRAVIS
LONDON, Highgate Hill, Unitarian Church, 11, Rev. F. HANKINSON
LONDON, Mill Hill Road, 11, Rev. Dennis Harrington, 6.30, Rev. T. E. DAVIES
LONDON, Islington, Upper Street, 6.30, Rev. A. V. FOX
LONDON, Lisson, Unitarian Church, Quex Road, 11, Rev. A. V. FOX
LONDON, Lordship Unitarian Church, High Street, 11, Dr. Arthur Gomes
LONDON, Mansford Street Church, Bethnal Green, 6.30, Miss L. M. HARRISON
LONDON, Richmond Free Church, Ormond Road, 11, Rev. Wesley M. LEWIS
LONDON, Stoke Unitarian Church, Essex Hall (opposite Law Courts), 6.30, Dr. Arthur Gomes
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church 6.30, Rev. F. HANKINSON
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. ARTHUR RAMSEY (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. T. JONES
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Dr. DOROTHY TARRANT
LYTHAM ST. ANNES (Ansdell), Channing Road, 11, Rev. R. W. DEACON
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Supply
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Supply
MANCHESTER, Blackley, Unitarian Chapel, Chapel Lane, 6.30, Supply
MANCHESTER, Cross Street Chapel, 10.45, Rev. C. H. BARTLETT, 6.30, Dr. S. J. KENNETT
MANCHESTER, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Rev. DONALD MEAD
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE LONSDALE
MANCHESTER, Mosley Church, Ecclesall, 10.45 and 6.30, Rev. W. HILL WARING
MANCHESTER, Pendleton Unitarian Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Student
MANCHESTER, Rusholme Manor Mission, 6.30, Supply
MANCHESTER, Strand Chapel, Whitefield (October 23), 10.45 and 6.30, Rev. SYDNEY H. KNIGHT
MANCHESTER, Willesborough Road, Charlton-upon-Hendy, 11, Supply
MANCHESTER, Withenshawe, Unitarian Church, Brownley Road, Benchill, 6.30 Rev. JAMES GILL
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31, Stockport Road, 11 each Sunday
MIDDLETON, Unitarian Church, 6.30, Rev. LAWRENCE HALLWORTH
MIDDLETON, Old Road Chapel, 3.15, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. JOHN STORRS
NEWCASTLE (Rosemdale) Bethlehem Unitarian Church, 10.30 and 6, Rev. JOHN MATHER
NORTHAMPTON, Kingsley Road Church, 11, Rev. JOHN EDMONDSON
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45, 2.45 and 6.30, Rev. C. GORDON BOLAM
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GOSS
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30, the Rev. the Principal
PARKGATE, Neston's Unitarian Church, Knights Hill, 10.30 and 6, Supply
PARK LANE CHAPEL, nr. Wigan, 11 and 6.30, Rev. GORDON L. CLARKE
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Rev. J. R. BRACKENBURY
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. DUDDLE
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Rev. JOHN STORRS
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. E. W. DEAKIN
RAWDON, Hants, The Meeting House, 11, Rev. FRANCIS TERRY
RIVINGTON CHAPEL, nr. Horwich, Lancs., 3, Rev. R. I. PRITCHARD
ROCHDALE, Blackwater Street, 10.30, Rev. WILLIAM BEER
ROTHERHAM, Church of our Father, 10.45 and 6.30, Rev. ERIC PHILLIPS
SALE, Ashtonian Road, 11, Rev. JAMES GILL
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. G. W. PARKINSON
SHEFFIELD (Attercliffe), 6.30, Mr. H. BROOMHEAD
SHEFFIELD, Fulwood Old Chapel, 11, Rev. P. BAKER MORRIS
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. DAVIS
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 11, Miss A. WHITAKER
SHREWSBURY, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. WHITAKER
SOUTHAMPTON, Church of the Saviour, London Road 6.30, Rev. L. REDFERN
SOUTHEND-ON-SEA, Discsley Road, 6.30, Mrs. J. WILLIAMS
SOUTHPORT, Portland Street Church, 11 and 6.30, Student
SPALDING, Unitarian Church, St. Mary's Gate, 10.30 and 6.30, Supply
ST. HELENS, Cotteridge Street, 6.30, Supply
STOCKTON-ON-TEES, Wellington Street, 6.30, Mist's Service (also 11, Second Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. SHARPEN
SWANSEA, Portland Free Christian Meeting House, 11, Rev. L. BAKER SHORT
SWANSEA, Unitarian Church, High Street, 6.30, Rev. L. BAKER SHORT (also 11, First Sunday in the month)
SWINTON, Station Hall Road, 6.30, Student
TAUNTON, Mary St. Chapel, 11, Rev. Wm. MILLER
TODMORDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. KERSHI
TODMORDEN, Unitarian Church, 10.45 and 6, Mr. A. GREENWOOD
TORQUAY, Unity Church, off The Terrace, 11, Rev. CHARLES EASTON
TUNBRIDGE, Cowden Unitarian Church, 11, Rev. S. SPENCER
WALLASEY, Memorial Church, Manor Road, 11, Supply, 6.30, Rev. E. H. SHAW
WARRINGTON, Unitarian Free Church, Stadford Street, 11, Rev. R. J. WILLIAMSON, 2.30 Sunday School
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. ERIC WILD
WARWICK, Unitarian Chapel, High Street, 7, Rev. H. MADDOX
WATFORD, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. WILLIAMSON
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON (also 6.30, First Sunday in the month)
WHITBY, Flowergate, 2.30, Rev. G. W. PEARSON
WILMSLOW, Dean Row, 10.45, and Sept. 6.30, Rev. W. PERSELEY PHILLIPS
YORK, St. Saviourgate Chapel, 6.30, Mr. J. F. GOODCHILD

The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall 1-6 Essex Street, Strand, London, W.C.2

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. CECIL CLEMENS
MELBOURNE, Unitarian Church, Collins Street, C.2; Unitarian Hall, Essendon, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. JAMES
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. HARRISON, 132, Duke Street, Northampton, West Australia
SYDNEY COMMUNITY CHURCH, Austin Road, Seaforth (Vic.), 3.15 weekly at 10 a.m. Public Worship, Campbell, 2.30 p.m. Minister: Rev. T. H. WARREN
SYDNEY, New South Wales, Unitarian Church, 15, Pitt Street (off College St.) 7.15, Rev. D. W. BARNARD, Manse Telephone 12 2322
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Glen Alby, Melbourne, C.1. Minister Rev. T. H. WARREN. Meetings as announced.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Lawrence Meloche
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. James H. Melrose
VANCOUVER, B.C., Unitarian Church of Vancouver, 1,550, Tenth Avenue West, 11, Rev. A. P. Shearer

NEW ZEALAND

AUCKLAND, Unitarian Church, Formosby Road, 11 and 7, Mr. M. J. Wilson
WELLINGTON, Service suspended—Enquiries: Miss Warren, Tel. 61-272

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School: 7, Service, Supply

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THE INQUIRER

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the names of all contributors to the presentation and a substantial cheque was pleasant although not without its air of sadness at the pending departure. The Harvest Festival services on September 25th when the final services as our Minister were conducted will long be remembered by all who were privileged to take part. Very appropriately the closing hymn was "Sweet is the Fading Light of Eve" to our own tune "Old Chapel".

In conclusion all at the Old Chapel would like to place on record, through our own Unitarian Paper, their deep-felt gratitude and thanks to Mr. & Mrs. Whitehouse for all they have done and to wish them well at Bournemouth.

An Essay in Public Relations

Sheffield is changing, so to say, almost overnight. For years the City has been sprawling out into the surrounding countryside, and the end is not yet. But, for several reasons this alone cannot solve the habitation problem. Some fourteen years ago Mr. Whitby, the minister of the Upper Chapel, who was trained as an architect, quite literally preached to the public that Sheffield must be given a living heart, and go up in the centre; a line he has since consistently developed. The reasons are by no means just physical, but also communal, cultural and indeed spiritual. Since the coming of a new City Architect seven years ago, the needs of the City are being met on precisely these lines, and multi-storey blocks of flats tower up into the sky within the City centre, and more are on the way. It does not require much foresight to recognise that private enterprise will not be slow to follow suit with many-storied dwellings. Important social problems and opportunities will develop in consequence.

Meanwhile, following upon the 1944 Education Act, Sheffield University is in process of expanding from 900 students to 4,600 by the mid 'sixties. Again this raises considerable social problems and opportunities. At the school stage a somewhat similar educational situation exists. Are the University authorities satisfied with the student material that is presenting itself for further education? If not, how can it be improved, and how can the responsibility for improvement be shared by all those in any way concerned? Again, is the Local Education Authority satisfied that university entrance requirements leave room for all-round development at the school stage? So far there has been no public opportunity of asking such questions, or of co-operatively trying to find answers.

Accordingly, as one way of marking the Tercentenary Year of the Upper Chapel Congregation, a series of eleven Townspeople's Meetings have been arranged, under the general title of "An Essay in Public Relations." The Meetings are on Sunday evenings at 8 p.m. in Channing Hall from October to March. Each speaker will give an illustrated talk, telling of the facts and plans. But he will also tell of his hopes and "pipe-dreams," and give expression to such criticism as he may feel. In other words, he will "let his back hair down" and take John Citizen into his confidence. This will be followed by discussion. Most of the speakers will be attending each other's talks, and will take part in the discussion. The idea of the series has met with the warmest response by all concerned, including the Town Hall and the University. As a preliminary, 10,000 syllabuses have been printed and 200 posters, and there will be three-inch double column public notices in the local Press.

LIVERPOOL DISTRICT MISSIONARY ASSOCIATION *(Unitarian)*

CENTENARY CELEBRATIONS
October — 1960

Friday 21st October

6.15 p.m. Dinner at the Athenæum, Church Alley, Liverpool Tickets 15/- Accommodation Limited

8.0 p.m. **PUBLIC MEETING** in the Concert Room, St. George's Hall, Liverpool

Chairman: G. Kenneth Cook Esq., J.P., F.C.A.
President of the L.D.M.A

Speakers: The Rev. John Kielty, Secy. of the General Assembly; The Rev. Lawrence Redfern, M.A., of Bournemouth; Dr. Stanley J. Kennett, of Liverpool University

Saturday 22nd October

3.30 p.m. **SERVICE** at Ullet Road Church, Liverpool *Preacher:* The Rev. Lawrence Redfern, M.A.

5.0 p.m. Tea *7.30 p.m.* Social

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